

selected horsemen, of proved valour, were despatched, and they fell upon enemy at about two hours after dark.

Our emissaries, who were sent previously, had also reached the (enemy's) camp and murdered Pilu. Pilu's brother Mema, along with five or seven important men was killed in Pilu's camp, and a large number of other Mahratta soldiers were also put to sword. Thus five hundred Mahrattas fell on the spot, and others, including a large number of Kolis, were massacred at the various Imperial outposts. We had captured seven hundred horses and a large number of heavy firelocks, etc. Besides this there was a big loot. It was a splendid victory. Now we are shortly marching on to occupy Baroda. Convey all this news to the Emperor and by personal approach, get all our demands accepted by the Nawab. The rest of the information will be known to you from the letter of Bhandari Girdhardas and Dhanrup. It is our command.

Sunday the 11th day of the bright half of Chaitra V. S, 1788 (Shravanadi), (26th March 1732 A. D.

P. S.

On our side forty persons were killed. Fifty group leaders and one or two hundred soldiers were wounded. Full details will be sent later on.

MUSLIM RELICS WITH THE SIKH RULERS OF LAHORE.

BY

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A number of relics, said to be of Prophet Muhammad and of his immediate successors and followers, with the Sikh chiefs and rulers of Lahore, were objects of attraction and veneration to the Muslims of the Punjab during the eighteenth and nineteenth centuries. It will be interesting for the students of history to have a detailed list of them and to know how the Sikhs came to be in possession of them, and how they were lodged in the Sikh forts of Gujranwala, Mukerian, Chawinda and Lahore.

The list and the following account of these relics are prepared from the manuscript Persian records that came to my hand last year, and which I secured for the Guru Ram Das Library of the Sri Darbar Sahib Committee, Amritsar, with a copy for the Khalsa College, Amritsar. These documents were originally collected and compiled into a '*Fahrist of the Tabarrakat*', as the relics are called in these papers, by Faqir Sayyad Nur-ud-Din Muhammad Bukhari under instructions dated May 23, 1849, from John Lawrence, a member of the Board of Administration for the Punjab, after the annexation of the province, and the *fahrist* was completed on the 8th of June, 1849,

LIST OF THE RELICS.

(a) EIGHT RELICS OF PROPHET MUHAMMAD.

1. **Amana Sharif**, a green turban, with a cap.
2. **Jubbah-i-Mubarik**, a green cloak.
3. **Dalaq**, a patched cloth, with white and red lines.
4. A white pyjama.
5. **Qadam Mubarik**, a foot print impressed on a stone of light yellow colour.
6. **Na'lain Mubarik**, a pair of leather shoes, 14 fingers (about ten inches) in length.
7. **Asa**, a stick, $1\frac{1}{2}$ *dirah* in length.
8. **Nishan Mubarik**, white flag-cloth, with the Quranic verses inscribed on it.

(b) THREE RELICS OF HAZRAT ALI.

9. **First Siparah**, in Kufa hand, on white paper, bound.
10. **Dastar-i-Mubarik**, a turban of light yellow colour, with a cap.
11. **Ta'viz**, (Amulet) written on a very old paper.

(c) TWO RELICS OF HAZRAT FATIMA.

12. **Rumal**, A handkerchief, embroidered.
13. **Ja-i-Namaz**, A prayer carpet, embroidered.

(d) TWO RELICS OF HAZRAT IMAM HASAN.

14. **Surat-u-Yasin**, along with **Surat-u-Wassafat**, Chapters of the Quran in Kufa hand, one volume.
15. **Dastar-i-Mubarik**, a turban of *sandali* colour.

(e) FIVE RELICS OF HAZRAT IMAM HUSAIN.

16. **Siparah-i-Tilk-ur-Rasal**, in Kufa hand, one sheet,
17. **Dastar-i-Mubarik**, a turban of *sandali* colour, folded.
18. **Taj Mubarik**, a cap of *sandali* colour.
19. **Nishan-i-Mubarik**, flag-cloth of *badami* colour, with the Quranic verses inscribed on it.
20. **Rumal**, a handkerchief stained with blood.

(f) THREE RELICS OF ABDUL QADIR JILANI, GHAUS-UL-AZAM.

21. A turban, folded, silk-like, of Yeman.
22. **Razai**, a cover for the head, silk, Egyptian texture.
23. A prayer carpet, upper cover red, under-lining yellow and red.

(g) HAZRAT AWIS QARNI.

24. Teeth, in a box.

(h) MISCELLANEOUS.

25. One box, broken, without cover, seems to have been fitted with a mirror, ten pipes with two hair each.
- 26-31. **Ghilaf-i-Bait-i-Allah**, covers of the Ka'ba, six pieces, black colour.
32. Cover of the mausoleum of the Prophet.
- 33-34. Covers of the mausoleums of Hazrat Hasan and Husain, two pieces,
35. Cover of the mausoleum of Ghaus-ul-Azam Abdul Qadir Jilani, with the Quranic verses inscribed in red and black.
36. **Kahk-i-Pak-i-Karbala**, Holy earth of Karbala, in small box.
37. Foot-prints on old paper.
38. A piece of brick from some holy mausoleum.

These relics were originally in the possession of the Sayyads of Arabia and the Qazis of Damascus and Constantinople. On the day of the conquest of Damascus, 23rd Jamadi-ul-Awwal, 803 A. H., 9th January, 1401, by Taimur, the Qazis, the Sayyads and other learned men of the city presented a number of them to the conqueror. Similarly the presents made to Taimur by the Vakils of the ruler of Istambol, or Constantinople on the 1st Jamadi-ul-Awwal, 805 A. H., 27 November, 1402, after its surrender to him, included some of these sacred things. From Taimur they came down to Babar, who brought them to India during his last invasion in 1526 A. D., when he permanently established himself on the throne of Delhi. For over two hundred and thirty years, they remained with the Great Mughals. In the winter of 1756 Ahmad Shah Durrani came upon India for the fourth time and shook the the Mughal Empire to its very foundations. On his return, he confirmed Alamgir II on the throne of Delhi and carried away in marriage two princesses of the royal house—one Hazrat Begam, daughter of Emperor Muhammad Shah, for himself, and the other Zuhra Begam (also called Gauhar Afröz or Muhammadi Begam), daughter of Alamgir II, for his son Taimur. Malika Zamani, widow of Emperor Muhammad Shah, now found her life to be very unhappy in Delhi. She, therefore, decided to accompany her daughter Hazrat Begam to Afghanistan, and carried all her belongings along with her. Among those belongings were these relics.

While the Durrani cavalcade marched on to Afghanistan, Malika Zamani seems to have stopped at Jammu, where we find her residing under the protecting care of its ruler Raja Ranjit Dev. After some time she was involved in financial difficulties and was driven to the necessity of mortgaging the relics to a local money-lender. It was at this time that the news of the death of her daughter arrived, followed by her dead body. The Malika now wished to leave for Delhi and felt the necessity of releasing the relics from the money-lender. But she had no money to liquidate her debts.

At this stage appeared on the scene Shaikh Saundha, son of Shah Muhammad Raza of Chitti—a descendant of Shaikh Farid Shakarganj—and Ghulam Muhammad, son of Chaudhri Pir Muhammad Chattha. Their parents had for some time been living in Jammu. Young Saundha and Ghulam Muhammad had attracted the notice of the Malika who, not unoften, lavishly showered her kindly favours on them. While the needy lady was in search of some one, who could advance the required money on the security of the relics themselves, if nothing else, these young men along with their fathers presented twentyfive thousand* rupees as Nazar to the *tabarrakut* and humbly requested her to transfer them to their custody. Malika Zamani had no alternative. But she had the consolation that she was not passing them on to unworthy hands. Shah Mohammad Raza, as stated above, was a descendant of the well-known Muslim Saint Shaikh Farid-uddin Shakarganj of Pak Patan, while Chaudhri Pir Muhammad belonged to the famous Chattha family of Rasul Nagar, now called Ram Nagar, in the Gujranwala District, Punjab. Both were eminent Musalmans of the day.

The two recipients divided the relics between themselves in proportion of their contributions. Some time later, while Shah Muhammad Raza moved to Pak Patan, Pir Muhammad Chattha carried his share to his own native place and lodged them in a bastion of the Rasul Nagar fort. In 1840 Bikrami, 1783 A. D., Sardar Maha Singh Sukkarchakkia led his well-known expedition against the Chatthas. The latter could not stand against him and were defeated. Rasul Nagar fell into Sikh hands. Sardar Maha Singh was not the man to render his brave enemy entirely destitute. He allowed Pir Muhammad to establish his residence at Manchar. To this place were also shifted the relics. The machinations of the Chatthas against the Sukkarchakkia Sardar, however, soon brought about the ejection of Pir Muhammad from Manchar. All his property fell into the Sardar's possession. This included the relics also; and he carried them to his headquarters at Gujranwala. Here they were kept with all respect and reverence in a *haveli* in the town. Sardar Maha Singh is well-known to history for his religious broad-mindedness, and many *sanads* and *pattas* for land and money granted by him for the erection of mosques and Hindu temples may still be seen with their

*According to the statement of Chaudhri Ghulam Qadir Chattha, the sum paid to the Malika was eighty thousand rupees. The figure of Rupees twenty-five thousand in the text above is taken from the statement of Shaikh Nur and Fazl-i-Ilahi, sons of Shaikh Saundha of Chitti.

present custodians. This speaks for the attention he paid to the safe custody and proper care of these relics sacred to the Muslims.

On the death of Sardar Maha Singh Sukkarchakkia in 1790, his son Sardar (later on Maharajah) Ranjit Singh succeeded him. Thus did the relics pass into his possession, and he retained them in the old *haveli* at Gujranwala. But new arrangements had to be made for their lodging in 1211 A. H., 1797 A. D., when Shah Zaman Durrani of Kabul descended upon the Punjab for the first time to reclaim what his grandfather had lost to the Sikhs. Gujranwala was on the high-road from Kabul to Lahore, and was not, therefore, a safe place for their custody. There was every possibility of the Shah attacking the town to take possession of the relics, if for nothing else, and sacking it in the case of Sikh resistance. Ranjit was not the man to run any such risks.

In the previous year he had married Bibi Mahtab Kaur, daughter of Mai Sada Kaur (widow of Sardar Gurbakhsh Singh, son of Sardar Jai Singh) of the Kanhaiya confederacy. The fort of Mai Sada Kaur at Mukerian, in the district of Hoshiarpore, was considered to be the safest asylum for the relics, and he at once transferred them, along with a prize-gun, called Chatthianwali, to that place. But here they were soon entrapped by a conflagration. A great fire took place in the fort and much of it was burnt down. The relics were lodged in the upper storey of the Baroot-Khana (gun-powder room). As good luck would have it, the fire only charred its gate and was extinguished as it reached it. Thus were they saved from being reduced to ashes. Some people ascribed it to a miracle of the Tabarrakat, and this added to their importance and veneration among the credulous. From that day onward, thousands of people from far and near visited Mukerian, Chawinda and Batala, to which places they were transferred later on, for Ziarat—to cast a reverential look, to kiss or to offer a respectful bow to them.

After the death of Mai Sada Kaur, they remained in the custody of Maharajah Ranjit Singh's second son, Kanwar Sher Singh, who lived at Batala.

To the great satisfaction of his Muslim subjects, Maharajah Ranjit Singh, throughout his reign, paid great attention to their preservation. The Nawab of Bahawalpur once offered one lakh of rupees for one of the shoes of Prophet Muhammad. But Ranjit Singh politely refused the offer.

On his installation on the throne of Lahore in January 1842, after the deaths of his elder brother Maharajah Kharak Singh and the heir-apparent Kanwar Nau-Nihal Singh, Maharajah Sher Singh carried them to Lahore. Then followed a series of assassinations and murders, and the relics changed hands and lodgings in quick succession. After the assassination of Maharajah Sher Singh and his minister Dhian Singh Dogra on September 15, 1843, they were carried away by Dhian Singh's son, Raja Hira Singh Dogra and placed in the custody of his *tantric* preceptor, Pandit Jalha. And when the arrogance of the Dogra and his Brahmin accomplice brought upon them the wrath of

the Khalsa, and the two met their deaths in their thievish flight on the 21st of December, 1844, the relics were taken to the *haveli* of the new Prime Minister Sardar Jawahir Singh, the brother of the Queen-mother Maharani Jind Kaur, popularly called Mai Jindan.

From his *haveli* the Sardar shifted them to his apartments in the fort and placed them in the custody of the Darogha-in-Chief who, on his own part, appointed Sayyad Faqir Shah, a Mutsaddi of the Stables, for purposes of *ziarat* by the Muslims.

After Sardar Jawahir Singh's death on September 21, 1845, Maharani Jind Kaur removed them to her own Toshakhana in the Khwabgah and placed them in the custody of Sardar Jiwan Singh Toshakhania. Rasul Jiu Kashmiri, the Mukhtar of the Sardar, looked after this section and, as usual, one Hafiz Badar-ud-Din was appointed for lighting the lamp and showering flowers and guiding the visitors.

On the annexation of the Punjab by the East India Company to their dominions, these relics also passed into their possession, and they allowed them to remain in the Lahore fort.

During his tour of the Punjab, Lord Canning, the Viceroy of India (1856-62) paid a visit to them. Thus, these relics attracted the attention of the European and native dignitaries of India. This was, however, very distasteful to a section of the Anglo-Indian press and adverse notes appeared in some of the papers. While chafing at the idea of this unusual attention paid by the British Government and Englishmen to the Tabarrakat or the Ziarat Sharif, as these relics were called by the Muslims, the Lahore Chronicle, Lahore (1860), questioned their very genuineness. "We doubt," it wrote, "if any one can readily name an article made of wool, or textile fabric, of an age exceeding twelve hundred years." "Why are they so guarded by European soldiers. Are they the palladium of the State? Are they, like the tooth of Budha, the heirloom of the Sovereign?" Thus "setting aside their religious character," it suggested that as "they really are interesting intrinsically, they ought to be sent to England, or sold by auction." And referring to the old offer of the Nawab of Bahawalpur made to Maharajah Ranjit Singh, and which he had refused, as stated above, the note concluded with the remark, "we imagine if the Nawab of Bahawalpur were to repeat the offer of a lakh of rupees for one of Hazrat's shoes, it would not be unfavourably entertained. Will not the Muhammadans of Lahore take the whole lot and lay down enough money to build a School, Hospital and Town Hall?"

These relics are at present preserved in the Badshahi Mosque at Lahore under the trusteeship of the Anjuman-i-Islamia, Lahore. How they come to be there is being investigated.